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**CULTURE AND SEX ROLE STEREOTYPING IN ADVERTISEMENTS; A
COMPARATIVE DISCOURSE ANALYSIS OF SELECTED
TELECOMMUNICATIONS IN GHANA**

BY ABIGAIL EDEM HUNU

**A LONG ESSAY SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES
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DECLARATION

I Abigail Edem Hunu, the author of this study, do hereby declare that except for the reference to other people's work which has been duly acknowledged, the work presented here is the result of my own effort for the award of Master of Arts in Development Communication at the Ghana Institute of Journalism. I also declare that this long essay, carried out under the supervision of Dr. Louise Carol Serwaa Donkor, has neither in whole or in part been submitted to any institution for the award of any certificate.

Name: Abigail Edem Hunu

Index No. MADC 19074

Signature: 

Date: 28th September, 2020.

Name of Supervisor: Dr. Louise Carol Serwaa Donkor

Signature:

Date:

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DEDICATION

I dedicate this Long Essay to God Almighty for His grace and mercies and to the memory of my late father, Gabriel Kofi Hunu for investing in me. I also dedicate this work to the ingenuity of Ghanaian women.

TABLE OF CONTENTS

Table of Contents

<i>DECLARATION</i>	<i>i</i>
<i>ACKNOWLEDGEMENT</i>	<i>ii</i>
<i>DEDICATION</i>	<i>iii</i>
<i>TABLE OF CONTENTS</i>	<i>iv</i>
<i>ABSTRACT.</i>	<i>vi</i>
<i>CHAPTER ONE.</i>	<i>1</i>
<i>1.0 Introduction</i>	<i>1</i>
<i>1.1 Background</i>	<i>1</i>
<i>Fig. 1.0</i>	<i>2</i>
<i>1.1 Main Objective.</i>	<i>3</i>
1.3 Specific Objectives.	<i>3</i>
<i>1.4 Research questions.</i>	<i>4</i>
<i>1.5 Justification.</i>	<i>4</i>
<i>1.6 Significance of the study.</i>	<i>5</i>
<i>1.7 Organization of study.</i>	<i>6</i>
<i>CHAPTER TWO.</i>	<i>7</i>
<i>2.0 LITERATURE REVIEW.</i>	<i>7</i>
<i>2.1 Theoretical & Conceptual Framework.</i>	<i>7</i>
<i>2.2 Concepts of Culture, Gender and Sex roles.</i>	<i>7</i>
<i>2.4 Concepts of Advertising.</i>	<i>12</i>
<i>Fig. 2.0: Sex object.</i>	<i>14</i>
<i>Fig. 2.2: Globalisation of stereotypes.</i>	<i>15</i>
<i>Fig. 2.4: Relative Size.</i>	<i>16</i>
<i>Fig. 2.6: Mock Assault.</i>	<i>16</i>
<i>2.5 Theories and Approaches of Culture.</i>	<i>18</i>
<i>2.6 Theories and Approaches of Stereotype.</i>	<i>20</i>
<i>2.7 Theories of Advertising (Bhasin, 2017).</i>	<i>23</i>
<i>CHAPTER THREE.</i>	<i>24</i>

3.0 METHODOLOGY	24
<i>3.1 Outline of Research approaches & procedures</i>	24
<i>3.2 Research procedure</i>	24
<i>3.3 Method of data collection</i>	25
<i>3.4 Study population</i>	25
<i>3.5 Sample method</i>	25
<i>3.6 Research method</i>	25
<i>3.7 Limitations</i>	26
<i>3.8 Closing Remarks</i>	26
CHAPTER FOUR	27
4.0 FINDINGS AND DISCUSSION	27
<i>4.1 Transcribed excerpts and analysis from selected audio-visual Ads by MTN & Vodafone</i>	27
<i>4.2 Comparison of Ads by MTN and Vodafone</i>	32
<i>4.3 Conclusion</i>	34
5.0 CONCLUSION	36
<i>5.1 Study Overview</i>	36
<i>5.2 Study Outcomes</i>	38
<i>5.3 Recommendations</i>	38
REFERENCES	39

ABSTRACT.

Advertising in Ghana was started by the juju-men as the “*Seller-magician*” to ‘advise’ the prospective customers of their potency through chanting with pythons surrounding their products. These juju-men were commonly travelling Muslim herbalists from Northern Nigeria and Mali and were commonly seen in areas of Kumasi (Kwami, 2013).

Women are portrayed as better managers of house chores, traditional roles like caring, emotional, needing support and others but men are represented as hard working, ambitious, adventurous and others which affirms the old definition of women from the dominant patriarchy society (women-s.net, 2017, Pillay, 2008). This study was therefore undertaken to critically examine and compare the image of women to men portrayed by the selected telecommunications (that is MTN and Vodafone) in their advertisements, using discourse analysis. This study started from March-August, 2020, purposively, three (3) of each audio-visual MTN Ghana and Vodafone Ghana ads which were similar in products were selected because MTN has 23.9 million subscribers (55.21% of Ghanaian market share) which is more than half of Ghana’s population (30 million people plus), followed by Vodafone Ghana, with 9.3 million subscribers (13.81% of Ghanaian market share). Explorative and descriptive approach was used to gain in-depth understanding for the discourse analysis.

The findings of the study revealed that all the six (6) audio-visual ads used had male voice over, both telecommunications’ ads portrayed women as ritualisation of subordination, feminine touch, talkative, gossips and emotional in nature as well as ‘objects to be used’ while men were represented as central figure.

Gender and sex roles curriculum can be developed, with gender equality in mind, and added to the school syllabus at the basic, secondary and tertiary level. Also, Government must pay attention to the passage of the Advertising Council Bill to ensure gender and sex roles appropriate content ads. Lastly, organisation of reorientation programmes on gender and sex roles for advertisers and people with authority should be done.

CHAPTER ONE

1.0 Introduction

1.1 Background

Advertising started thousand years ago, which was linked to humanity development. One of the unique form of advertisement was what archeologists found signs inscribed on the wall of buildings on the remains of ancient Rome and Pompeii, which read “*Traveler, if you go from here to the twelve tower, there Sarinus have a tavern, with this we invite you to come in, bye*” (BeeHive Digital Concepts Cochin, n.d, p. 39-40, Morales, 2017). This caught the attention of tourists across the world. This advertisement was known as outdoor advertisement (BeeHive Digital Concepts Cochin, n.d, p. 39-40). However, the Egyptians used papyrus promoting slaves’ sales & rewards, and the Babylonians used dirt splits with labels about salesmen, shoemakers, and others (Morales, 2017). Other forms of advertisement include print advertising, broadcast advertising and online advertising.

Advertisement became a new singularity in Ghana in the 1920s, which led to a contributing factor to new outlooks and flavor of new elite of Ghanaians during independence. The “*Seller-magician*” was the form of advertisement used by the juju-men and others in the past to ‘advise’ the prospective customers of their potency through chanting with pythons surrounding their products. These juju-men were commonly travelling Muslim herbalists from Northern Nigeria and Mali. This chanting or magic was common in the late 1980s, and normally seen around Kumasi (Kwami, 2013).

Advertising can be explained as funded facilitated form of communication from a recognizable source, intended to influence the reader to take some action, now or in the future (Richards, Daugherty & Logan, 2015). Richards, Daugherty & Logan (2015) asserted that advertising really came to meet the economic needs of journalism. Volney Palmer was the

first newspaper advertising sales agent in the 1840s, which led him to establish the first advertising agency called N.W Ayer in 1875. This agency charged based on commission called “net cost of space” and helped their clients to sell their products in valued way (Richards, Daugherty & Logan, 2015).

It is not uncommon to see advertisement depicting gender stereotypes such as women are better at household chores than men (women-s.net, 2017). The advert below symbolizes women as only good at cleaning duties. It creates the impression that women have the strength and the power to clean the home which affirms the old perception/sexist/ misogyny that women’s place is in the kitchen ([Osarodion44's Blog](#), 2013). See **Fig. 1.0**

Fig. 1.0



Credit: <https://osarodion44.files.wordpress.com/2013/02/7.jpg>

Eisend (2010, p.1) works showed that stereotyping is common in advertising. Eisend (2010, P.1) went further to reveal that there is gender inequality in advertising which are occupational status related. Primary and secondary factors have major impact on attitudes towards gender portrayal. People feel more negative about how gender is depicted in an advert especially when it affects people's opinion or view point as well as the gender role portrayed (Crush and Hollings, 2017). Some secondary factors such as lack of understanding the message, strong brand loyalty to the product advertised and humor in the advert have major impact on attitudes towards gender portray (Crush and Hollings, 2017).

In the works of Pillay (2008), findings was that female characters in advertisements were still stereotyped and portrayed towards traditional roles like caring, emotional, needing guidance and support as well as weak but male characters are characterized as being hard working, responsible, dependable, ambitious and adventurous which affirms the old definition of women from the dominant patriarchy society. This study was therefore undertaken to critically examine and compare the image of women to men portrayed by the selected telecommunications (that is MTN and Vodafone) in their advertisements, using discourse analysis.

1.1 Main Objective.

To analyse and compare the language of advertising in the selected telecommunications (MTN & Vodafone) in order to predict the advertising genre.

1.3 Specific Objectives.

1. To understand the role of advertising in the context of culture-sex stereotypes in the selected telecommunications (MTN & Vodafone).

2. To critically examine and compare the image of women to men portrayed by the selected telecommunications (MTN & Vodafone) in their audio-visual advertisements.

1.4 Research questions.

1. What is the role of advertising in the context of culture-sex stereotypes in MTN and Vodafone?
2. What image of women to men as well as how that identified image is portrayed in MTN's and Vodafone's audio-visual advertisement of their products?
3. What are the similarities and differences of image perception of women to men in MTN's and Vodafone's audio-visual advertisements of their products?

1.5 Justification.

Media advertising has major contributory role in affirming the society's perception of women as 'objects' to please men. It is therefore very necessary the media as well as advertisers will desist from portraying women that will reinforce societal gender stereotyping (Adzovie et al. 2019). Some studies appeared to suggest that men are progressively more portrayed in electronic and telecommunication ads than women, however, beauty and hygiene products ads like fair & lovely were advertised for women to have fairer skin and blooming but men too need to have good skin complexion which is perceived oppositely by society as 'man must look ugly and fearful' (Mirza, 2016).

In the works of Mirza (2016), the findings seemed to confirm the status quo and the patriarchal nature of the society, evidenced by household products ads use female characters, and automobile ads use male characters. Hours spent by mothers on nurturing tasks are three (3) hours or more per day than fathers do (VTech, 2011 cited in

<https://uk.sagepub.com>upm-assets>, n.d, P.91). This has made advertisers to depict women as homemakers, and use these similes to promote all types of household products. However, the story is different in China where ads featured women as workers instead of homemakers (<https://uk.sagepub.com>upm-assets>, n.d, P.92-94). This study will help to contextualize culture and gender stereotypes in the audio-visual ads run by MTN and Vodafone in their quest to sell their products in a comparative discourse manner, and recommend where necessary.

1.6 Significance of the study.

In relation to main character and product association, men were portrayed as the main character in advertisements than women but where the products are for beauty, cleaning and furniture, the story is opposite. Nevertheless, women representation as main characters in Telecommunications or ICT ads was very less as compared to men (Pillay, 2018, P. 48-50).

Pillay (2018) P. 55 further revealed that men are portrayed in more prominent positions in ads than women but in ads with the role to entertain, the main character is given to women to play that role. It is perceived that good women are young and beautiful while bad women are old or ugly, and good men are handsome gentlemen but bad men are ugly monsters. This has informed advertisers to transfer these perceptions held by society into ads. Most ads tend to show women in sexual or appealing positions, focusing on body areas like lips, breasts, or groin area to catch attention of target audience (<https://uk.sagepub.com>upm-assets>, n.d, P.97).

Advertisers portray female characters in ads as caring, emotional, needing guidance and support and weak but male characters as hardworking, responsible, ambitious and dependable (Pillay, 2008) which affirms the old definition of women from the dominant patriarchy society. This study will help to have in-depth understanding of the culture and gender

stereotyping roles in ads and suggest the best way forward in the telecommunication industry. This will help inform policy decision making. Also, there is a little literature done within the telecommunication industry on the gender stereotyping roles in ads, hence this study will serve as a reference document for future studies.

1.7 Organization of study.

This research is categorised into four (4) chapters. Chapter one contains the introduction of the study, Chapter two has the literature review, Chapter three comprises the methodology of the research and Chapter four focuses on the conclusion of the study.

CHAPTER TWO

2.0 LITERATURE REVIEW.

This chapter focused on literature review of materials very relevant to the study as well as discussion of the study, with the theories and concepts obtained from the literature review as a guide to achieve the research objectives of the study.

2.1 Theoretical & Conceptual Framework.

2.2 Concepts of Culture, Gender and Sex roles.

Culture.

This word originated from the Latin word; *cultura* which means *cultivate* or *till* (Tucker, 1931 cited in www.sagepub.com, n.d.), and the meaning of culture later metamorphosize as 'human development' (Schoenmakers, 2012, pp. 10). Schoenmakers (2012) pp.10 further highlighted that during the enlightenment period, the word culture was understood as "cultivation or civilization" which describes the process of human development in the social environment from the perspectives of Raymond Williams. Culture can be explained as the marbled ways of thinking, feeling and believing which is learnt and diffused chiefly by symbols by a specific group of people believed to come from one origin or ancestor, with attached traditional ideas and values. Hofstede (2001) cited in www.sagepub.com (n.d.), described culture as "the collective programming of the mind that distinguishes the members of one group or category of people from another". Some scholars argued that some factors like climate difference can be seen as elements of culture because climate can affect people's beliefs, values and behaviours (www.sagepub.com, n.d.).

Culture is the unique traits and characters such as language, social norms, taboos, values, dressing, music, work, arts, religion, dancing and others that differentiate people or society from others (Idang, 2015, pp.98). Human beings who comprise culture comes from different

historical, geographical, political and economic settlements, hence the culture endorsed in one group may be disliked in another. For instance, in Eskimo, there is culture of hospitality where the male host may offer his wife to the guest for the period of his visit because of the cold nature of the tropics, as sign of hospitality but this will not be done by a typical Ghanaian husband (Tahiru, n.d.). Values and culture are inseparable; values are the beliefs of what is right or wrong and very important in life which characterises the uniqueness of each society's culture, hence cultural variation (Idang, 2015, pp.98). Idang (2015) pp.99 conceptualised culture as something not educated but imbued knowingly or unknowingly during the socialisation process from the perspective of Fafunwa (1974). Fafunwa (1974) cited in Idang (2015) pp.99 argued that a child born into a society spots, absorbs and copycats the action of the elders and siblings in terms of festivals, religious activities, funerals, naming ceremonies, and others, hence 'caught', 'not taught'. It can be understood that culture can be inherited directly or indirectly from one generation to another.

Gill (2013) pp.74 asserted that there are three aspects of cultural sharing such as mental models, preferences and artifacts. The mental models are the knowledge, beliefs and processes that help people in the society to deal with the world. They replicate what is thought to be true or shared for their helpfulness. The preferences are the attitudes and values which determine what is right or good or valuable against what is wrong or bad or worthless. Languages, symbols, tools, technologies and others are artifacts that help to interconnect and confirm the mental models and preferences that character the members of the culture. There are two dimensions of cultural sharing. The dimension of comprehensiveness is the point at which elements of culture are likely to influence all traits of the individual conducts but the dimension of strength is the point at which the elements of culture are shared evenly by all the members of the society (Gill, 2013, pp. 75). In society where their cultural strength is strong, key values, shared artifacts and beliefs are universal to all members but in weak

culture, there is a big difference to the shared elements of culture by the people in the observance process.

Culture emerges when individuals tend to join groups that is observed to have common features like sex and gender, age, religion, occupation, social class, network, education, race or ethnicity, attitudes or beliefs or behaviours or aspirations and others (homophily), and also, culture emerges when people of a group become identical as time goes on (Social influence/Social Contagion) (McPherson et al, 2001 cited in Gill, 2013, Gill, 2013, pp.80).

As one of the ways to facilitate cultural diversity in the arts and creative activities, UNESCO initiated ***cultural policy*** in 1960s. This cultural policy consists government activities, laws, as well as plans to promote and protect the culture-related functions (Papazoglou, 2019).

Gender and Sex Roles.

It seems gender appears wholly natural where common adages are accepted as scientific facts in our institutions, actions, beliefs and others (Eckert et al, n.d.). It looks there is misunderstanding of some members of the society on gender roles and sex roles. Sex is born with, that is biological make up based on genitalia and hormones to determine if one is male or female which gives the reproductive role but gender is what we do (www.medicalnewstoday.com , n.d., Eckert et al, n.d.).

According to WHO cited in www.medicalnewstoday.com, *“Gender refers to the socially constructed characteristics of women and men, such as norms, roles, and relationships of and between groups of women and men. It varies from society to society and can be changed.”* Gender signifies cultural and social roles (www.medicalnewstoday.com , n.d.).

For instance, financial responsibility, homemaking and rearing of children and others may vary between cultures and societies. Some cultures may witness roles traditionally perceived to be assigned to women, increasingly taking up by men and vice versa, hence gender roles

and gender stereotypes are fluid and varies between cultures (www.medicalnewstoday.com, n.d.).

Eckert et al (n.d.) asserted that the biological difference between male and female may have impact on one's capabilities and dispositions in one's gender role. For example, men are associated with aggressiveness than women due to high levels of testosterone. Also, men are likely to be more rational due to left-brain dominance while women are likely to be emotional due to lack of left-brain lateralisation. It can be concluded that hormonal levels, brain activity pattern and brain anatomy can be a major influencer on one's gender role (Ibid).

Gender as a social construction is in the context where an individual develop his/her own perspectives, react to others and interpret other's reactions to them as well. This affirms the assertion that biological make up and the social environment in which one grows up have major impact on one's gender role (Eckert et al, n.d.). For instance, in studies done by Condry & Condry (1976) cited in Eckert et al (n.d.) showed that adults who are watching film of crying baby were more likely to perceive that cry as angry if they thought the baby was a boy, and plaintive (fearful) if they thought the baby was a girl. This has impact on how those people interact with babies: these people handled babies gently if is a girl but playful if is a boy. Another study by Fagot et al in 1985 cited Eckert et al (n.d.) proved that teachers reacted to girls by talking, babbled or gestured but whining, screaming or demanding physical attention to boys. This yielded talkative girls and screamed boys at 9-12months of age. Lastly, Connell (1987) cited in Eckert et al (n.d.) argued that girls develop craving to look up to their boyfriends.

2.3 Concepts of Stereotyping.

Pickering (n.d.) and Oxford dictionary explained stereotyping as widely held fixed way of judging and representing people in relation to their nationality, age, sexual orientation and others. According to Fedor (2014), these '*representations are constructed and reconstructed*

permanently by communication means'. Fedor (2014) opined that the concept of stereotypes are beliefs, knowledge and expectations of social groups. When there is a perception of characteristics seen as the exact definition of who they are and what they do then those category of people are stereotyped (Pickering, n.d.). Stereotype approves prevailing forms of judgement or inequality. Mostly, people with authority and high prestige produce and propagate stereotypes which make the victims inferior as well as confirm and legitimise stereotyping (Pickering, n.d.).

Learning mind set can be explained as implied beliefs about whether or not human abilities like intelligence, giftedness and personality can be developed (Kuusisto & Tirri, 2019, P.83). Studies showed that the mind-set of a teacher has a bearing on how and whom the teacher instructs, hence the need for train teachers to learn how to upkeep growth mind set in their learners and learn how to address their own belief systems (Dweck, 2000, Rissanen et al, 2018a, 2019 cited in Kuusisto & Tirri, 2019, Kuusisto & Tirri, 2019, P.83).

1. **Cultural Stereotypes:** Neculaesei (2017, P.215) well-thought-out these stereotypes as elements that can influence one way of thinking, feeling and acting in a specific group. These cultural elements include social, political, education, religion and others. When people are stereotyped positively, it promotes intercultural cooperation and relationship but derogatory comments or discriminations against other group brings conflicts and intercultural barriers (Neculaesei, 2017, P.208, 215) which is explained as **social competitive theory** by some scholars. In a situation where stereotypes labelled their own group in positive terms is called Self-stereotypes, and labelled other groups in negative terms is called hetero-stereotypes (Ibid, P.209).
2. **Gender stereotypes;** UN Human Rights (2014) explained gender stereotype as *'generalised view or perception about attributes or characteristics that are or ought to be possessed by women & men or the roles that are or should be performed by men*

and women' while gender stereotyping is '*practice of ascribing to an individual woman or man specific attributes, characteristics or roles by reason only of her or his membership in the social group of women or men*'. Gender stereotype can be positive or negative. The negative gender stereotypes are harmful such that they limit the capacity of women or men to progress their full personal skills, chase their professional careers and make choices about their lives and life plans. For instance, there is fiasco to criminalise marital rape based on the stereotype of women as the sexual property of men (UN Human Rights, 2014).

3. **Sex Role Stereotyping**; Sex stereotypes are the prejudiced and unproven beliefs about certain features and traits of males and females (Winiarski & Katz, 2012). These beliefs are formed as schemas which are directed to entire group or subgroup but not individual. Sex role stereotyping has impact in the development process of children and adolescents (Ibid). Studies showed that children at about 2years onward are able to distinct between male and female, know sex behaviour patterns, play preferences and others. And these children become more aware of 'appropriate' sex role behaviour as they grow, leading to more constrained and stereotyped (Levy, n.d.). Levy (n.d.) further suggested that boys are more aware of female role than girls are of the male role in order to avoid 'sex roles'.

2.4 Concepts of Advertising.

Advertising has a major impact in determining the mindset, perception and actions of any audience as well as induce people to change how they do things (Advertising Association of Ghana (AAG), 2019). Advertising is a means of communication through a paid medium, with the purpose to influence the prospective customers of the products or services (Advertising Association of UK cited in Frolova, 2014).

Depending on the medium, advertising can be very costly. For instance, ads in newspaper or on radio are quite costly but ads on television are very expensive, hence need more funding (Kotler, 2010 cited in Frolova, 2014). There are different types of ads such as brand advertising, political advertising, commerce and retail advertising and others. This study focuses on commerce and retail advertising of MTN, Ghana and Vodafone, Ghana. The commerce and retail ads looks at specific products or services a company has for its customers. Scott (2010) cited in Frolova (2014) posited that the use of prevailing stereotypes in an advertising always produce good results.

1. Role of Language in advertising.

Ads persuade consumers to craving for products through image ideology connotation. Ads language use gender ideology which has correlation with moral values. This gender ideology is about women exploitation where words are used in ads to connote negative meanings, sensitive meanings and porn meanings because women are usually used as target of a product and agent of change. These words used in the advertisement have influence on the attitude, perception and the point of view of members in the society (Widyahening et al, 2015, P. 70). Language can be visual, written or oral which has clout to create firm thought which affect and form subjectivity and awareness. Language has enchanted energy which is able to hypnotise prospective customers (Widyahening et al, 2015, P.73-74). In the studies of Nyagaka & Wasajja (2014), it was noted from the argument of Yule (2007) that the speaker or writer assumes or presupposes what is true or already known by the consumer prior to making utterance. For instance; 'Women are weak' presupposes that 'women need support'. Yule (1996) cited in Nyagaka & Wasajja (2014) posited that these presuppositions can be factive, non-factive, existential, counterfactual and structural.

2. Image of women to men in advertisements.

‘Sex Objects’: More than 65% ads commodified women as ‘sex objects’ and 13% portrayed women as ‘sexy’ (Venkatesan & Losco (1975) cited in Ciochetto (2008)). Many advertisers used sexual appeal to promote products like perfumes, watches, cars and others to play the emotions of customers, and this strategy has been successful (Chateerji, 2006 cited in Nagi, 2014). See **Fig. 2.0**

Fig. 2.0: Sex object.



Fig. 2.1: Objectification of female body.



Credit; wordpress.com

Objectification of female body (Jhally, 1989 cited in Patterson et al, 2009): This scholar was of the view that the female body is objectified in ads as a symbol for objects thus exchangeable, as fragmented object made up of component parts, as an object to be viewed, and as an object to be used. See **Fig. 2.1**

Globalisation of stereotypes: Globally, women are portrayed as beauty and household products (Leslie, 1995 cited in Ciochetto, 2008). The general impression created was that women are only competent in cleaning, cooking and taking care of children while men are seen as strong, independent and macho (Nagi, 2014). Nagi (2014) however argued that it seemed there is a paradigm shift from patriarchal to egalitarian where both partners are equal in decision making as well as household decisions from the west. Further arguments were

made from the studies done by Shaikh et al (2015) that advertisements strengthen the soft, decorative, family oriented but intellectual women and courageous, bold and bread winner men. See **Fig. 2.2**

Ritualization of Subordination (Lindner, 2004 cited in Nagi, 2014): Women are portrayed as subordinates to men. See **Fig 2.5**

Licensed withdrawal (Lindner, 2004 cited in Nagi, 2014): The image of women are created as mentally withdrawn from larger sight. See **Fig. 2.4**

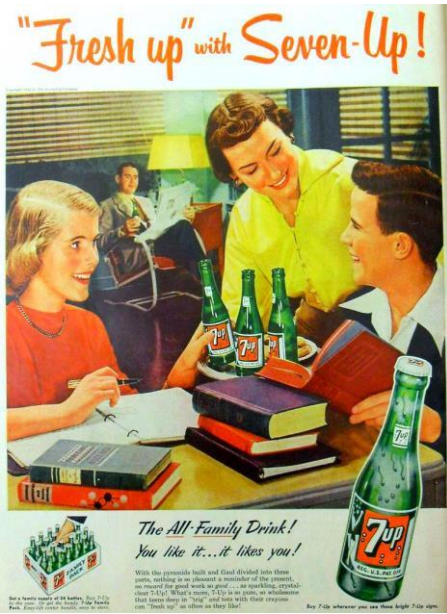
Feminine touch (Goffman, 1979 cited in Maňasová, 2016, P.33): Both men and women hands are part of the message in an ads which communicate gender behaviours. Many studies showed that men are represented as using tools to control or manipulate their environment but women use the Goffman's "The Feminine Touch" to cuddle objects, or hint surfaces. And this is often seen in the promotion of beauty products as a way of gentle self-touching of the body, or specific parts such as hips, hair or face. This stereotypical behaviour relates entirely to women as way of admiring and loving her body, and this has a strong sexual inference to capture attention quickly and provoke. See **Fig. 2.3**

Fig. 2.2: Globalisation of stereotypes.

Fig. 2.3: Feminine touch.



Fig. 2.4: Relative Size.



Credit; Tech insights, Flickr, wordpress.com

Fig. 2.6: Mock Assault.

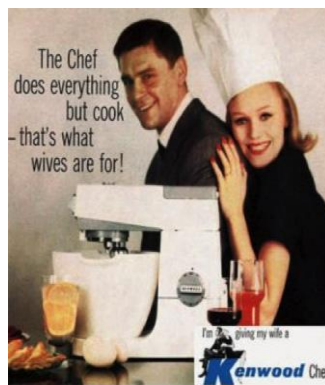


Credit; Being Dimetaful-blogger, emaze.com

Fig. 2.5: Ritualisation of subordination.



Fig.2.7: Function Ranking.



Relative Size (Goffman, 1979 cited in Mañasová, 2016, P.31-32): Goffman argued that higher physical position is associated with higher social status and superiority but lower physical position with lower social status and submissiveness. Goffman went further to explain that this Male “relative size” over females represents the perspective of society as male has power and authority over females. See **Fig. 2.4**

Function Ranking (Goffman, 1979 cited in Mañasová, 2016, P.35): This is where men are portrayed in ads with more prestigious roles and occupations than women or women are controlled by men. Usually, ads that premier both male and female character portray men as experts or leaders or acting instructing roles but women are giving less significant roles and more submissive. See **Fig. 2.7**

3. Male stereotyping to female stereotyping in Ads.

Men usually become the central figure in advertisement in terms of power, status, strength and success (Frith & Mueller, 2003 cited in Mirza, 2016) while women are victims of ‘the mother stereotype’, ‘the good wife stereotype’, ‘the sex object stereotype’ (Patterson et al, 2009).

Household products are tied to women while products that require physical strength or appear to high social class like financial services, automobile services are linked to men (Mirza, 2016). Studies done by Milner (2005) cited in Mirza (2016) showed that majority of men (46.8%) in Ghana were represented in outdoors settings than women (24.6%). Most researching findings showed that male voiceover in ads are dominant than female voiceover (Mirza, 2016, P.1720).

The Motive behind ‘Sexual appeal’ advertising.

According to Twitchell (1996) cited in Unknown author (n.d. P.103), ‘sex doesn’t sell but it certainly captures attention’. In a bid for perfect mate, people react differently to sexual desire, hence people rationalized sexual imagery ads as a way to look decent to charm a

perfect mate when they use the products but it is noted in the works of Taflinger (1996) cited in Unknown author (n.d.) that sexual imagery have tougher swaying ability for men than for women. This explained why advertisers use 'sexual appeal' strategy so that they (advertisers) can capture the attention of men and then associate the buying of the products with getting a perfect mate. However, romantic images worked better for women because it creates the perception of courtship, relationship and the process of falling in love. For example, a healthy fit male model in ads captures the attention of women and desire for the products to get a good father with power, money and prestige (Taflinger, 1996 cited in Unknown author, n.d. P.104).

2.5 Theories and Approaches of Culture.

Functionalist theory: This theory understands society as all parts that function together to form a complete society, hence society cannot exist without culture. Culture helps to meet the fundamental needs of members in a society. This means that some important of elements of culture such as norms and values help society to function as a whole. For instance, the day to day function of society is supported by cultural norms while cultural values guide decision making (ER services, n.d.).

Conflict theory: This theory argued that due to power differences as a result of social class, gender, age and race, there is in-built uneven social system. This has given privilege to the few that has the power based on class, gender, race and others. For example, there is always struggle for gender equality for women in a male-dominated society. As the functionalist believes that the norms and values function the society as a whole, the conflict theory thinks this cultural norms benefit some people and hurt others (ER services, n.d.).

Symbolic interactionism: This theory explains that culture is created and maintained by how people interact with each other and interpret those actions observed during the socialisation process. This means that every object and action has symbolic meaning. For example,

language gives representation and interpretations of the people's meanings to others around. Due to this, symbolic interactionist perceived culture as extremely dynamic and fluid because interpretive meaning is relative (ER services, n.d.).

“Cultural choice” Approach (Sun-Ki Chai, n.d. pp.1034): This approach focuses on social preferences which has implications for social behaviour. These social preferences are altruistic preferences where it gives more attention to the ‘Public good’ over personal benefits, and the inequity aversion is when an individual gives maximum attention to the welfare of members in a group than his or her own welfare.

Culture & Cognition Approach (Sun-Ki Chai, n.d. pp.1037-1038): This looks at the relationship between culture and individual attitudes and actions. This helps to determine the internal world views of the individual vis a vis the members in a group. In this approach, schema is very key here because it has influence on how individual exhibits his or her attitudes and actions consisting of beliefs and values (cultural psychology) as well as aggregate representation of members' attitudes and actions in a group (cross-cultural psychology) in determining the internal world views. These schema are formed during the socialisation process, and based on the schema formed, it may produce positive or negative implications for social behaviour. In nut shell, this approach basically assumed that cognition is determined by culture.

Standpoint theories (Sun-Ki Chai, n.d. pp.1038-1040): The theory came into existence due to androcentric designing of social theory for all, repressing minorities or women in the society. This theory posits that social status like class, gender, race and others gives some people the privilege to access found information. The theory further argued that in a patriarchal society, feminist standpoints can come into light only through common gender-determined experiences but not through genetic but the theory is unable to identify the

cultural diversity that subsists among women. Additionally, individual-level representation of actions and behaviours can be used to predict meaningful actions at aggregate level.

2.6 Theories and Approaches of Stereotype.

Theory of Ethical sensitivity (Kuusisto & Tirri, 2019); this theory argued that stereotyping is a result of ethical problems, hence the need to identify and apprehend ethical problems and their symptoms to be able to solve the decent conflicts between one's democratic freedom and intercultural development. This theory also pointed out that one's own and other's positions, prejudices, preconceptions affect social interaction.

Theory of Mind sets (Card Dweck, 2000 cited in Kuusisto & Tirri, 2019); this theory focuses on set of beliefs which highlights on growth mind set (can develop intelligence, morality and personality) and fixed mind sets (cannot develop personality, intelligence and morality). Mind sets can influence one's perception of goals, efforts, mistakes and morality. For example, those with fixed mind sets think efforts or mistakes are signs of inability, hence hide their mistakes but those with growth mind sets think efforts or mistakes are important steps in learning, hence do not hide their mistakes but see them as natural part of learning. Mueller & Dweck (1998) cited in Kuusisto & Tirri (2019) emphasised that what is most important factor in developing mind sets is feedback.

Purpose theory (Damon, 2008 cited in Kuusisto & Tirri, 2019); Studies showed that there is clout relations in the quest for positive purpose and life gratification. Therefore, purpose encourages moral commitment, pro-social behaviour, accomplishment and higher self-image. Some of the findings of Damon (2008) cited in Kuusisto & Tirri (2019) was that there was growing number of young people who lack purpose in their lives and struggle to find a meaningful life, hence sense of purpose should be taught for students.

Brauer (2009) cited in Neculaesei (2017, P.208) posited three (3) theoretical approaches of stereotype.

Socio-cultural approach; in this approach, stereotype is seen as conflicts between groups due to the struggle for resources. Here, there's rationalisation of presence and preservation of social inequalities.

Psycho-analytical approach; People perceived stereotypes as self-justifying instrument where they convey their bad feelings towards members of another group.

Socio-Cognitive approach; This is where people have perceptual pictures of early positioning of knowledge, and use that to classify the social environment in which they are as an adaptive function.

Intrapersonal theory of stereotyping (Hamilton, 1981 cited in Langenhove & Harre, 2010, P.463); It is the use of classifications to cope with information overload.

Positioning theory (Davies & Harre, 1990 cited in Langenhove & Harre, 2010, P.464-466); this theory focuses on the set of rights, duties, obligations speakers have, with respect to social force or illocutionary of what being said. Speakers use rhetorical devices like 'position' to showcase power relations or competence relations (in this case, knowledge/ignorance) or moral standing relations (in this case, trustworthy) as standing between oneself and other speakers. This means that this theory only works when there is conversation between two or more speakers, and during the conversation process, the speakers position themselves and others as well present versions of material and social world. However, out of the talk and the social setting, positions may develop 'naturally'.

Metastereotypes (Vorauer et al, 1998 cited in Voyles et al, 2014); this asserts that one has feelings that other groups have some stereotypes about his or her own group. This can lead to stereotype threat if it is age related metastereotypes (Voyles et al, 2014) but may produce

empowering effects and reduce the perception of stereotype threat if it is generational related metastereotypes (Weiss & Lang, 2009 cited in Voyles et al, 2014).

Social Identity Theory (Tajfel, 1981 cited in Langenhove & Harre, 2010, P.463); this theory posits that individuals use their intentions to differentiate their in-group from other groups to maintain or achieve positive social identities. For individuals to socially identify themselves, they first categorise socially, compare and evaluate each group (in-group vs. out-group) and the value of group membership. Positive social identity promotes positive self-esteem while negative social identity leads to competition, social mobility behaviours or cognitive strategies to construct a more positive image for the in-group (Trepte & Loy, 2017).

Social Representation Theory (Emile Durkheim, 1898 cited in Rateau et al, 2012); This theory started as 'Collective theory' by Emile Durkheim but replaced with 'Social Representation Theory' by Serge Moscovici (1961) because Serge Moscovici believed that group representations are products of social groups who form the society but not the product of the society as a whole (Rateau et al, 2012). This theory explains that individual beliefs, opinions, and knowledge can be object of consensus and the same time as collective beliefs, opinions and knowledge but factors like communication and influence, normalization and conformity bring about this social representation. Bidjari (2011) argued that social representation form basis of individual's attitudes towards other groups, hence, it can be said that social representation creates room for people to justify or legitimise their behaviours exhibited towards out-groups (Rateau et al, 2012).

Self-Categorisation Theory (Trepte & Loy, 2017); In this theory, social identity comes into play first then the individual will continually categorise himself or herself, evaluate the in-group (he or she feels belong) and out-group (group one does not consider), and compare both groups' value to yield social information. This social information is used to create mental representation of the existing categories like age (child/ adult), economic (high/low

economic status) and others which can lead to either positive stereotype or negative stereotype.

2.7 Theories of Advertising (Bhasin, 2017).

The mediation of reality: This theory argues that appropriate medium and setting makes ads very effective. For an ad to capture attention to move the target audience to patronise the products or services, strategically utilize the media to produce 'world of fictions' like telling the enjoyment and intensifying the neural responses of target audience.

Shifting loyalties: This theory posits that ads can shift consumer's loyalties by producing a strong sense of loyalty to a new brand while implicating negativity psychologically to the old brand to surrender one's loyalty.

The magic of meaning: Ads go beyond selling. Ads give more meaning of the products or services to the consumer to the extent of influencing the consumer's beliefs and values, hence the magic to shape consumer's attitudes and social values.

The hidden message: This theory emphasises that ads can be manipulative and misleading the public unconsciously by producing emotionally-loaded messages hidden in the ads. This in effect compromise critical thinking consumers. For instance, a medical doctor as a character in ads will give the connotation that the product may be healthy, hence consumers can use.

Imitative desire: This theory highlights that ads drive the desire to want to be what others also wish because it is a human nature, hence when characters with power, famous, good-looking, riche and others are used in ads, customers are moved into action for such products or services. On contrary, it is impossible to become 'another person'.

CHAPTER THREE

METHODOLOGY

3.1 Outline of Research approaches & procedures.

This chapter familiarised you to the methodology of the study. It described the study period, the research procedure, the type of data used and how that data was collected, the study population, the method used to select the sample, the research method and the limitations of the study.

3.2 Research procedure

Ethical clearance was approved by the Institutional Review Board of the Ghana Institute of Journalism before the study started. The study period was six (6) months (March-August, 2020). Secondary data was used for the research due to the era of coronavirus disease pandemic. Search engines such as google scholar was used to access journals, academic papers, technical documents, selected audio-visual ads, and print ads related to the study. Some of these materials were retrieved from the Ghana Institute of Journalism e-library through SAGE journals, Research Gate, Science Direct, JSTOR and others.

The retrieved materials were reviewed and critiqued based on the research objectives. Selected audio-visual ads by MTN and Vodafone were transcribed, with focus on excerpts relevant to the research. These excerpts were discussed using thematic areas of discourse analysis such as representation, agent, invoking of nature, metaphor, setting and others. These discussions were also guided by concepts and theories reviewed from the literature to deepen the discourse.

3.3 Method of data collection

Google scholar was used to collect secondary data relevant to the study. This was done through the use of words such as concept and theories of culture pdf, concept and theories of sex and gender role pdf, concept and theories of stereotypes and stereotyping pdf, concept and theories of advertisements pdf, cultural stereotyping in advertisements pdf, gender role stereotyping in advertisements pdf and sex role stereotyping in advertisements pdf.

The websites of MTN and Vodafone were used to access the audio-visual ads for the discourse analysis. A thorough glance of these telecommunication companies was done and settled with three (3) audio-visual ads each important to the study. Excerpts of these audio-visual ads relevant to the study were transcribed.

3.4 Study population

The study population was MTN Ghana and Vodafone Ghana, with 23.9 million subscribers (55.21% of Ghanaian market share) which is more than half of Ghana's population (30 million people plus) and 9.3 million subscribers (13.81% of Ghanaian market share) respectively.

3.5 Sample method

MTN Ghana has the largest market share among the telecommunication companies, followed by Vodafone Ghana, hence these two companies were purposively selected for the study. Relevant materials related to the study were reclaimed conveniently to expand the discourse.

3.6 Research method

Culture and sex role stereotype are very sensitive, hence exploratory research method was used to discover the hidden issues for redress. For these hidden sensitive issues to be redressed, descriptive approach was adopted to deepen the understanding of the issues, predict the likely causes and suggest the most appropriate contextualised solution to the

issues. This will help to achieve the objectives of the study. A systematic observation was used to compare similar audio-visual products ads from MTN Ghana and Vodafone Ghana to determine the advertising language as well as the advertising genre.

3.7 Limitations

Due to coronavirus disease pandemic, the management of Ghana Institute of Journalism ordered each candidate to do desk research, hence the long essay. This study would have been attention-grabbing if primary field data were used to obtain first-hand information from prospective customers and consumers to shape the discussion. Some materials relevant to the study on the e-library of Ghana Institute of Journalism were inaccessible due to the request of online payment. However, quality secondary data were used to generate curiosity in the discussion for informed advertising policies. Also, other alternative equally good journals, academic papers, documents and others were accessed on the e-library and used to produce quality work.

3.8 Closing Remarks

All the literature used were recovered from authentic sources who are globally and locally recognised. Secondary data were used to explore and describe culture and Sex role stereotyping in telecommunications' ads in Ghana. Despite all the challenges, this study is very useful and relevant to an informed advertising policy making to bring the gender equality and equity to light.

CHAPTER FOUR

4.0 FINDINGS AND DISCUSSION

4.1 Transcribed excerpts and analysis from selected audio-visual Ads by MTN & Vodafone

1. MTN 4G Taking over promo ads

Male speaker (Prospective customer); you dey ride sweet ooo! Ohene, give me a ride!

Male speaker (benefited customer); Joe, go 4G. Charlie, you can also win.

Male voice over; yes, you can own a two bedroom house, a brand new car, cash prices, iPhone 8, Samsung Galaxy S8, 4G and enabled devices and airtime.

Male speaker (benefited customer); go 4G Charlie!

Commentary; preliminary, men were associated with automobile devices (in this case car) which affirms the works of Pillay (2008) that female characters in advertisements were still stereotyped and portrayed towards traditional roles like caring, emotional, needing guidance and support as well as weak but male characters are characterized as being hard working, responsible, dependable, ambitious and adventurous. However, at the closing of the ads, a woman was seen driving a car which portrayed good image of women.

2. MTN 4G ads

Female character 1; Hello, customer, food is ready, you no go chop today?

Female character 2; today, my cheat dey.

Female character 1; so waiten you want?

Male character; madam, serve me now!

Commentary; The image of women created in the MTN 4G ads was that cooking or food related activities are usually associated with women which affirms society's gender stereotype. This buttress the argument made by Nagi (2014) that there is general impression created that women are only competent in doing unpaid care work like: cleaning, cooking and taking care of children while men are seen as strong, independent and 'macho' (Globalisation of stereotypes).

On contrary, one of the female characters was portrayed as a boss but the one who served her was also a woman who confirmed the assertion made by Lindner (2004) cited in Nagi (2014) that women are portrayed as subordinates to men but this time to a fellow woman (Ritualization of Subordination). This seems to contradict what Goffman (1979) cited in Mañasová (2016, P.31-32) posited that this Male "relative size" over females represents the perspective of society as male has power and authority over females: in this video, one of the female character as boss has the power and authority but this time over a fellow woman (Relative size). A male character could have been used to serve the boss to change the narrative that women are subordinates. But metaphoric strategy was used by the advertiser where it was seen in the ads that a female character was a boss while the near end of the ads implied that the overall boss is a male.

Moreover, the male character in the ad was portrayed as aggressive, angry man as a way to capture attention to be served. This reaffirms gender role stereotype as a social construction. It can be assumed that the male character was raised in a social environment where whining and screaming are used by males to demand attention as argued by Fagot et al in 1985 cited Eckert et al (n.d.). The advertiser captured on that and use that male character for that role. This is because studies done by Scott (2010) cited in Frolova (2014) posited that the use of prevailing stereotypes in an advertising always produce good results.

Last but not least, visual, oral and non-verbal language was used. The visual language used portrayed women as talkative, cook, and the non-verbal language at the near end of the ads portrayed men as the overall boss, clearing his throat which may imply something negative towards the women. This ads may create and form subjectivity and awareness towards gender role stereotypes since language has enchanted energy to hypnotise prospective customers (Widyahening et al, 2015, P.73-74).

In conclusion, there was invoking of nature in a sense that the general impression created by the advertiser was that, it is natural to see women as household products in terms of cooking, talkative and subordinates.

3. Life on Vodafone 4G ads

Vodafone's CEO gave one lucky customer an experience to show what life is like on Vodafone 4G.

Male speaker (Service provider); Hi, I'm from Vodafone. How long does it take you to get to work, usually?

Female speaker (customer); Like 40 minutes.

Male speaker (Service provider); and what if I told you I could get you there in 20 minutes?

Female speaker (customer); (puffed) I can't get there in 20 minutes. Please, I am that late for work.

Male speaker (Service provider); Just hold on, I'll get you there in 20 minutes.

Female speaker (Vodafone CEO); that's why you're Vodafone customer, you get special things happening to you, just random customer.

Commentary; the opening ads portrayed women as emotional, needing support which looks to backing the works of Pillay (2008). Female speaker (customer); I can't get there in 20

minutes. Please, I am that late for work. Also the female speaker (customer) puffed before responding to the service provider (male speaker) in the ads which reinforces the emotional stereotype.

Moreover, Vodafone's CEO in the ads was a woman which defeats the impression of women as subordinates to men but women are bosses on their own.

4. MTN Free after 1 ads.

Female speaker (customer); If I don't see this wedding with my own eyeballs, it's not me oooo! I'm just going to take a seat, let me connect my ear piece.

Female speaker (customer); yeah, come and see some food stuff and meat pie they're sharing here.

Commentary; the setting of the ads speaks a lot about women as perceived in the society. It affirmed the narration that women like functions like weddings. The role of the female character used in the ads symbolised women as talkative and gossipers in nature. This assertion is emanated from the symbolic interactionism theory of culture which posits that every object and action has symbolic meaning but this symbolic meaning is extremely dynamic and fluid since the interpretive meaning is relative.

5. Vodafone 2 Ghana Offer ads.

Female character (mother-in-law); I did two whole days to tell my son's wife how to keep him happy. The Vodafone 2 Ghana offer is just what I need.

Female character (daughter-in-law); Hello Maa.

Female character (mother-in-law); I would like to educate you on how my son want his things. Serve good breakfast, provide orthopaedics bed to make him comfortable in bed.

Female character (daughter-in-law); aren't you using too much credits?

Female character (mother-in-law); With Vodafone 2 Ghana, I have the whole day to talk.

Commentary; Women were portrayed as 'subordinates to men' in the ads (Ritualisation of subordination). 'I would like to educate you on how my son want his things'.....Mother-in-law.

Women were also represented in the ads as 'Objects to be used' (Objectification). Serve good breakfast, provide orthopaedics bed to make him comfortable in bed.....paraphrased speech of Mother-in-law. This seems to support the works of Frith & Mueller (2003) cited in Mirza (2016) and Patterson et al (2009) which argued that men usually become the central figure in advertisement in terms of power, status, strength and success while women are victims of 'the mother stereotype', 'the good wife stereotype', 'the sex object stereotype'.

Additionally, Pillay (2008) findings was that female characters in advertisements were still stereotyped and portrayed towards traditional roles like caring, emotional, needing guidance and support as well as weak but male characters are characterized as being hard working, responsible, dependable, ambitious and adventurous which affirms the old definition of women from the dominant patriarchy society. This was clearly showed in the ads.

Agent; female character dominated in the ads.

Invoking of nature; the advertiser accepted women as 'subordinates to men' as natural.

6. Vodafone One Family package ads.

Female character; my dad always says family must stick together. So he found a perfect way to stay connected. We signed up for Vodafone one family package. Now, grandpa not only stays in touch with his old friends but has also become a big hit on his social media circles.

Mom can now also easily transfer data from our fixed broadband to Kojo's phone or mine or dad. A family that stays connected sticks together.

Commentary; Female character used in this ads confirmed the studies done by Frith & Mueller (2003) cited in Mirza (2016) and Patterson et al (2009) that men usually become the central figure in advertisement in terms of power, status, strength and success while women are victims of 'the mother stereotype', 'the good wife stereotype', 'the sex object stereotype'. This because the female character as a daughter role in the ads created the impression to associate women with family as the 'mother' of the whole family who must care for all and bring the family together which appears to buttress the studies done by Shaikh et al (2015) that advertisements strengthen the soft, decorative, family oriented but intellectual women. However, both the 'daughter and son' in the ads were washing together which contradicts what some society perceived as the work for females/women.

Lastly, the tone of the female character in the ads was very joyful, a little informal but least friendly.

4.2 Comparison of Ads by MTN and Vodafone

1. MTN 4G taking over promo ads/MTN 4G ads VS Life on Vodafone 4G ads.

In the MTN 4G taking over promo ads; there was equal gender role balance as evidenced by both men and women were associated with automobile devices (in this case car) which defeats the works of Pillay (2008) that female characters in advertisements were still stereotyped and portrayed towards traditional roles like caring, emotional, needing guidance and support as well as weak but male characters are characterized as being hard working, responsible, dependable, ambitious and adventurous.

However, in the MTN 4G ads, the image of women created was that cooking or food related activities are usually associated with women which affirms society's gender stereotype. This

buttress the argument made by Nagi (2014) that there is general impression created that women are only competent in cleaning, cooking and taking care of children while men are seen as strong, independent and macho (Globalisation of stereotypes). Also, the male character in the ads was portrayed as aggressive, angry man as a way to capture attention to be served which seems to support the argument made by Fagot et al in 1985 cited Eckert et al (n.d.) that males use whining and screaming to demand attention. The advertiser captured on that and use that male character for that role as evidenced by studies done by Scott (2010) cited in Frolova (2014) which posited that the use of prevailing stereotypes in an advertising always produce good results.

Notwithstanding, life on Vodafone 4G ads, the opening ads portrayed women as emotional, needing support which looks to backing the works of Pillay (2008). Female speaker (customer); (Puffed) I can't get there in 20 minutes. Please, I am that late for work. Male speaker (Service provider); Just hold on, I'll get you there in 20 minutes.

Moreover, Vodafone's CEO in the ads was a woman which defeats the impression of women as subordinates to men but women are bosses on their own.

It can be deduced that in the similar products ads from both MTN and Vodafone, both portrayed women as globalization of stereotypes (cook, needing support and emotional) but delineated the ritualization of subordination.

2. MTN Free after 1 ads VS. Vodafone 2 Ghana Offer ads

In the MTN Free after 1 ads, women were symbolised as talkative and gossips in nature. This assertion is emanated from the symbolic interactionism theory of culture which posits that every object and action has symbolic meaning but this symbolic meaning is extremely dynamic and fluid since the interpretive meaning is relative. Ads have magic meaning which

is able to shape the perception of people, hence this can reaffirm the toxic narrative about women (Bhasin, 2017).

On the other hand, Vodafone 2 Ghana Offer ads, women were portrayed as 'subordinates to men' in the ads (Ritualisation of subordination). 'I would like to educate you on how my son want his things'.....Mother-in-law. Women were also represented in the ads as 'Objects to be used' (Objectification). Serve good breakfast, provide orthopaedics bed to make him comfortable in bed.....paraphrased speech of Mother-in-law. This seems to support the works of Frith & Mueller (2003) cited in Mirza (2016) and Patterson et al (2009) which argued that men usually become the central figure in advertisement in terms of power, status, strength and success while women are victims of 'the mother stereotype', 'the good wife stereotype', 'the sex object stereotype'. There was Invoking of nature such that the advertiser accepted women as 'subordinates to men' as natural.

This can be concluded from the two similar products ads by MTN and Vodafone that women are symbolised as talkative, gossipier, objects to be used and subordinates to men which can bring the social representation theory to light where people will have opportunity to justify or legitimise their behaviours exhibited towards out-groups (in this case women) (Rateau et al, 2012).

4.3 Conclusion

The general observation made from all the ads selected for this study used male voiceover which appears to be backing the assertions made by Mirza (2016, P.1720) that most researching findings showed that male voiceover in ads are dominant than female voiceover.

It cannot be denied that both telecommunications (MTN & Vodafone) from the selected audio-visual ads produced culture and gender role stereotyped ads which will provide the opportunity for people to justify their behaviours towards women (Social representation

theory). This can give root to psycho-analytical approach which will result in conflict theory where women will always struggle for gender equality in a patriarchal society. This can lead to misogynies which can kill the dreams of so many professional career women. However, advertisers see this gender role stereotypes in the society as an opportunity to make business out of them since the use of prevailing stereotypes in an advertising always produce good results (Scott, 2010 cited in Frolova, 2014).

CHAPTER FIVE

CONCLUSION

5.1 Study Overview

Culture developed when persons have a tendency to join groups that is detected to have common features like sex and gender, age, religion, occupation, social class, network, education, race or ethnicity, attitudes or beliefs or behaviours. It can also be said that when a group of people become identical as time goes on, culture developed.

Gender can be socially constructed characteristics of women and men like norms, roles, and relationships of and between groups of women and men which varies from one society to another. Gender is dynamic based on the social environment context. Also, gender indicates cultural and social roles such as homemaking and rearing of children, and financial responsibility may differ between cultures and societies.

A widely held permanent way of judging and representing people in terms of age, sexual orientation and others can be termed as stereotyping. Prevailing forms of judgement or inequality are permitted by stereotype. Sex Roles can be explained as the biological mating competition or mate choice. Stereotype can be in a form culture, gender or sex role. When a communication through a paid medium has the ability to influence a prospective customer to purchase a product or use a service, it can be deduced as advertising. Following the argument made by Scott (2010) cited in Frolova (2014) that the use of prevailing stereotypes in an advertising always produce good results, it appears that the image of women to men portrayed in ads such as sex objects, objectification of female body, feminine touch and others are already created in the society but reinforced by the advertiser to capture attention to make sales.

It was observed that ads like MTN free after 1 symbolised women as talkative and gossipers in nature which emanated from the symbolic interactionism theory of culture which posits that every object and action has symbolic meaning but this symbolic meaning is extremely dynamic and fluid since the interpretive meaning is relative. For instance; Female speaker (customer); If I don't see this wedding with my own eyeballs, it's not me oooo! I'm just going to take a seat, let me connect my ear piece. Yeah, come and see some food stuff and meat pie they're sharing here.

However, similar product ads in Vodafone like Vodafone 2 Ghana Offer portrayed women as 'subordinates to men' in the ads (Ritualisation of subordination) apart from the impression of talkative and gossipers. For instance, 'I would like to educate you on how my son want his things'.....Mother-in-law. Also, women were also represented in the ads as 'Objects to be used' (Objectification). For example; Serve good breakfast, provide orthopaedics bed to make him comfortable in bed.....paraphrased speech of Mother-in-law which seems to support the works of Frith & Mueller (2003) cited in Mirza (2016) and Patterson et al (2009) which argued that men usually become the central figure in advertisement in terms of power, status, strength and success while women are victims of 'the mother stereotype', 'the good wife stereotype', 'the sex object stereotype'.

Finally, selected ads from both MTN and Vodafone affirmed the findings of Mirza, 2016, P.1720 that male voiceover in ads are dominant than female voiceover. All these images of women to men created in the selected ads by MTN and Vodafone may have impact on prospective customer's attitude, perception and point of view members in the society because Widyahening et al (2015, P.73-74) posited that language in a form of verbal or non-verbal has the ability to hypnotise prospective customers.

5.2 Study Outcomes

There were still culture and gender stereotypes in the MTN and Vodafone ads after many studies have been done to inform the ads language style.

1. Women were portrayed as ritualisation of subordination and were also sexualised.
2. Men were the central figure and dominated in the voiceover ads role.
3. Women were symbolised as talkative, gossips and emotional in nature in both MTN and Vodafone audio-visual ads (globalisation of stereotypes).
4. The image of women was represented as 'object to be used' (Objectification).

5.3 Recommendations

1. Development of gender and sex roles curriculum for schools, with gender equality of developers.
2. Addition of gender and sex roles curriculum to school syllabus at basic, secondary and tertiary level.
3. Government of Ghana must take conscious effort for parliament to pass the advertising council bill into law as advocated by the Advertising Association of Ghana (AAG) to sanitise, monitor and regulate the content of ads to achieve gender role appropriate content to shape the perception of the public.
4. People in authority or with power as well as advertisers should be engaged with reorientation programmes on gender and sex roles to reflect proper representation of gender in the public space.

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